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AUTHOR Asuncion-Lande, Nobleza C.
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ABSTRACT

Education about intercultural communication can greatly increase understanding between cultures, whether they be minority groups within the United States or peoples of separate nations. This document is intended as a reference guide for designing and teaching a basic intercultural communication course. In four parts, this document presents definitions of basic concepts, discusses critical variables, explicates seven pedagogical approaches (information-based, area simulation, group encounters, communication theory, programmed, interaction, and game playing) and lists textbooks, course syllabi, bibliographies, journals, films, and simulation games that can be used by teachers of intercultural communication. (CC)

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INTERCULTURAL COMMUNICATION:

TEACHING STRATEGIES, RESOURCES AND MATERIALS

Nobleza C. Asuncion-Lande
University of Kansas

INTRODUCTION

The idea that education can make a major contribution to understanding between peoples, societies and nations is not new. Yet, it is only within the last two decades that serious efforts have been made to offer courses at higher institutions of learning designed to provide some communication perspectives to intercultural, interracial, interethnic or international relations. These courses have had such titles as "intercultural communication," "communication and culture," "cross-cultural communication," "interethnic communication," "intercommunication," "interracial communication," "international communication," "transcultural communication," and "transracial communication." The most common and probably the most popular title has been "intercultural communication."[1] While these titles have often been used interchangeably, they have sometimes been selected to stress distinctive communication events, aspects or contexts involving recognized, distinctive or identifyable patterns of behavior, perception or thinking.

The number of intercultural communication courses has increased dramatically between the mid-sixties to the present time.[2] However, there are only a few schools which have provided their students with the skills needed to develop and teach courses on intercultural communication.[3] Likewise, professional organizations, though recognizing the importance of this field as a distinct area of study, have been very slow to offer workshops designed to give those already engaged in teaching some training and experience in offering courses on intercultural communication.

In a study of trends and issues in Speech Communication Ph.D. programs, it was suggested that intercultural communication "may experience significant growth in the near future."[4] Intercultural Communication placed fourth in a list of ten

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speech communication areas in terms of predicted employment demand in the 1980s.[5]

At the high school level, there is also an increasing awareness of the value of the subject. Government efforts to equalize educational opportunities for all school-aged children through such devices as school desegration and bilingual/bicultural instruction have resulted in increased contacts between students, teachers and parents of different cultures and subcultures, and thus have heightened their awareness of the importance of intercultural communication.

The current issue that confronts racially and ethnically desegragated schools is how best to improve the learning situation and the social relations within their particular milieu. Minority groups in this country have become increasingly militant in demanding that the education of their children not only help them find a place in the mainstream of American society but that it also help them maintain their ethnic identity.

The task of improving education in a desegragated school necessitates the use of new instructional strategies that can better serve national aspirations for a pluralistic society. This phenomenon suggests areas of challenge and of potential growth in intercultural communication study. It has implications for teacher training and curriculum development.

There is a growing body of literature on intercultural communication. Unfortunately, these materials are not readily accessible in a form and in a manner that lend themselves to ease of utility of application especially to those who can benefit most from them. Many teachers and practitioners recognize the importance of keeping up with the latest developments in theory and practice. One problem is that researchers too often do not have the teacher/practitioner in mind for the eventual application of their theories and research. On the other hand, teachers/practitioners tend to be overburdened in such a way that they have neither time nor the resources to keep up with the publications in the field, or to participate in many of the numerous conferences that explore and

analyze new developments and new teaching strategies.

This paper was written in response to this need. It is an attempt to present basic concepts, teaching strategies, materials and resources in a manner that will be useful as an outline, a reference guide in designing and in teaching a basic course in intercultural communication. The first part of the paper defines basic concepts in intercultural communication. The second part identifies critical variables in intercultural communication. The third part discusses various pedagogical approaches. The fourth part presents a list of materials and resources that may be useful to the teacher/practitioner.

BASIC CONCEPTS IN INTERCULTURAL COMMUNICATION

The following section summarizes some basic concepts in intercultural communication. It attempts to present a synthesis of some major works[6] on the nature of, and the critical variables that affect intercultural communication. This section is divided into three parts: First, the intercultural communication process. Second, basic concepts underlying intercultural communication. Third, significant variables in intercultural communication.

THE INTERCULTURAL COMMUNICATION PROCESS

Intercultural Communication Defined

A review of numerous definitions of intercultural communication[7] reveals two common denominators. They are: (1) the process of intercultural communication and (2) the significance of "cultural difference" in the communication context.

With these two dimensions in mind, one can formulate a useful definition of intercultural communication, as the process of symbolic interaction involving individuals and/or groups who possess recognized differing perceptions and modes of behavior such that those variations will significantly affect the manner and the outcome of the communication.

The participants in an intercultural communication situation bring with them their own cultural biases which act as screens in their selection, categorization, organization and interpretation (perception) of messages. Thus, they communicate on the basis of assumptions that reflect their differing values, beliefs and attitudes. The cultural framework in which each communicator derives human meanings may vary from minimal to maximal differences. But it is not only the number of cultural differences that matter but the kinds of differences as well.

Basic interpersonal communication theory suggests that the identification of similarities is an important aspect of the actual interchange of messages,[8] and that similarities constitute the matrix in which communication takes place. This means that in order for the communicators to understand each other, they should have something in common in their backgrounds that will enable them to perceive the stimuli similarly.

Intercultural communication theory however, begins with the assumption of cultural differences. Cultural differences are not viewed simply as barriers to communication but are seen as the matrix in which communication takes place. Knowing that differences exist and recognizing their potential effects on communication, the communicators will be more sensitive to the fact that nothing in their communicative behavior should be taken for granted, and that accommodations should be made for such perceived differences. As cultural differences become more manifest, they are removed from the out-of-awareness level and thus are more conducive to corrective influences.

The principle of cultural difference suggests certain aspects of culture which regularly affect the degree of communicative effectiveness. The aspects are hierarchically ordered in the sense that some factors may have a greater effect than others. The principle of cultural difference also provides guidance in the preparation of an inventory of elements of the cultural system that intervene in intergroup or individual interaction and which account for differences in responses to a communicative event.

The introduction of the context of cultural dimensions of difference establishes the necessity of defining culture in terms of important components to be considered, and of explaining their significance as variables in the intercultural communication process. These comprise the most important content areas of intercultural communication education.

CONCEPTUAL FOUNDATIONS OF THE FIELD

The primary notions that underlie the conceptual development of intercultural communication are "culture" and "communication." In this context, culture includes values, beliefs, attitudes, roles and role relationships, language and nonverbal codes, social, political, economic and religious institutions and their functions. Communication in the same context includes participants in communicative events; channels and their modes of use; codes shared by avrious participants; settings in which communication take place; forms of messages and their genres; the contents of messages and the functions and purposes of communication.

Culture Defined

Various scholars have attempted to define Culture. It has proven to be a very complex concept. Kroeber and Kluckhohn reviewed one hundred sixty four definitions of culture.[9] They observed that "culture is a product; is historical; is learned; is selective; is based upon symbols; is an abstraction from behavior and the products of behavior; and it includes ideas, patterns and values."[10] Victor Barnow after reviewing a number of definitions of culture suggests a workable definition:

> "A culture is a way of life of a group of people, the configuration of all of the more or less stereotyped patterns of learned behavior which are handed down from one generation to the next through means of language and imitation.[11]

A more succinct definition is that provided by James Down: ". . . a culture is a system of symbols shared by a group of humans and transmitted by them to upcoming generations."[12]

Culture provides man with a general cognitive framework for an understanding of, and for functioning in his world. This enables the individual to interact with others. Culture mediates relationships among men and between men and their environment. Culture is a means through which the activities of life can be ranked in terms of importance and immediacy. Culture has a pervasive effect on the functions of society in the sense that it establishes distinctive patterns of adjustment, of adaptation and of interaction. Culture establishes categories of ingroup and outgroup and attaches these categories to individuals or collectivities. Culture is learned from birth. It is largely out-of-consciousness, and it is the primary determinant of how a person views reality both consciously and unconsciously. Culture provides man the context which enables him to communicate something about himself to others. The ability to communicate something about himself to others has enabled man to maintain and to survive in his society.

Communication Defined

The term communication has been defined in innumerable ways. Nevertheless, three meanings can be singled out. (1) It is a symbolic act. (2) It involves the sharing and the transfering of messages. (3) It is a social process.

When we refer to communication as a symbolic act, we are alluding to the various codes that man uses as he interacts with his fellowmen. The codes may take linguistic, paralinguistic, kinesic, spatial, temporal, pictorial, notational and other forms. They may be verbal or non-verbal. Alone or in combination, the forms are used to transmit messages. Involved in the transfer of messages are the processes of production, transmission and reception of sounds which are imbedded in the symbol system of the communicators. Communication is the result of such transfer.

Critical to the communication process is interpretation. This is extremely important because the manner in which communication is interpreted varies according to a person's experiences, values, patterns and habits of thinking. Moreover,

the context within which a person communicates with another person is crucial in understanding how meanings are derived. Meanings are inferred from environmental and/or contextual sorroundings. Rules of environment and/or context are critical when predicting the outcome of an intercultural interaction.

Messages can be transmitted through various channels. In face to face situations, the primary channels are the senses: vision, audition, smell, taste and touch. The messages may be transmitted through a single channel or a combination of channels.

In viewing communication as a process, one of the most important components is feedback. If the purpose of communication is to exchange or share information as accurately as possible, or influence another person in order to satisfy a basic need, then some means of correcting faulty messages, misunderstandings or incorrect responses is necessary. The means for correcting responses is feedback. Feedback involves both sender and receiver. It performs a corrective function. Through feedback, "accuracy of understanding is facilitated; and accuracy of understanding improves the development of fulfilling relationships and of working together effectively.[13]

Communication is such an integral part of human life that the act itself has largely been taken for granted.[14] Man is a social animal who more than any other animal transmits socially acquired knowledge. The possibility of avoiding contact with persons of another culture is rather remote in this day and age. This interdependence demands improved intercultural communication.

In the broader field of general communication research, there has been a bias in favor of the process approach over the structural-functional approach, though either of these could provide a useful framework for analysis. However in the narrower area of intercultural communication, the concept of process is "a difficult idea to apply."[15] In this field, structural-functional studies on intercultural communication can provide detailed evidence of the various tasks

performed by intercultural communication in the life of a multicultural society. People do not everywhere use communication to the same degree, in the same situations or for the same purposes. Such differences and their analyses comprise a large section of the study of intercultural communication.

A typology of communication functions has been suggested by one author,[16] which may be useful in contrasting the cultural dimensions of communication. The categorizations are as follows:

(1) Expressive - communication for the purpose of manifesting one's feelings and sentiments.

(2) Directive - communication that is meant to persuade.

(3) Referential - communication for the purpose of exchanging information and facts.

(4) Phatic - communication for the purpose of establishing human contact and affiliation.

(5) Contextual - communication for the purpose of establishing roles and statuses.

(6) Metacommunication - communication for the purpose of delineating communication activity from other types of activities.

The distribution of the functions of communication provides a framework wherein cultural differences can be described in terms of communication theory.

Communication is intricately woven into the culture. All cultures depend upon symbolic action for the initiation, maintenance, change, and transmission of patterns and guidelines for behavior. Culture fosters or promotes communication styles. One author has even gone so far as to posit that "culture and communication are the same, not separate concepts.[17]

SIGNIFICANT VARIABLES IN INTERCULTURAL COMMUNICATION

The significant variables which affect to a greater or lesser degree the communicative acts as well their meanings are: (1) Activity orientation, (2) Language, (3) Non-verbal code, (4) Role prescription, (5) Thought patterning, (6) Relational orientation.

Activity orientation refers to a frame of reference based upon the following assumptions: (1) Man as a "do-er" and (2) Man as a passive participant. It is possible to distinguish cultures which tend to have values clustering around the belief of man's ability to alter his environment or the state of his existence. Americans, it is said, are more prone to want to change or manipulate their environment. A South East Asian, on the other hand is more accepting of the permanence of the state of his existence.

There is a strong correlation between culture and language. The Sapir-Whorf hypothesis states that:[18]

> "Language is a guide to social reality. . . Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society. The fact of the matter is that the "real world" is to a large extent unconsciously built up on the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same social reality. The world in which different societies live are distinct worlds, not merely the same world with different labels attached."

Although there are controversies as to whether language actually shapes or inhibits the way man perceives, thinks and acts, the Sapir-Whorf hypothesis has influenced thinking on the way language is viewed in relation to culture. When individuals communicate interculturally, they are likely to encounter difficulties where cultural differences in word meanings will affect the manner and the outcome of their communicative acts. It is widely believed that the meanings assigned to words are partly the result of differing cultural contexts and experiences. Thus a seemingly direct translation of a familiar word has a different connotation in another language.

Knowledge of the non-verbal code system of a culture different from one's own is particularly helpful in establishing a communication relationship in an intercultural context. Communication studies have indicated that approximately

85-90 percent of communication is non-verbal.[19] Non-verbal codes consist of body movements, and facial gestures (kinesics), vocal inflections and vocal quality (paralanguage), time conceptualizations and space configurations.

Culture influences the forms non-verbal messages take as well as the circumstances calling for their expression and the amount of expression that is allowed. As Klineberg points out:[20]

> "We find that cultures differ widely from one another in the amount of emotional expression which is permitted. We speak for example of the imperturbability of the American Indian, the inscrutability of the Oriental, the reserve of the Englishman and at the other extreme of the expressiveness of the Negro or Sicilian. Although there is always some exageration in such cliches, it is probable that they do correspond to an accepted cultural pattern, at least to some degree."

Culture often attaches different meanings to the interpersonal distances. Hall observed that what is considered a safe interpersonal distance on the part of an American may not be correct from the point of view of a Brazilian.[21]

A culture's conceptualization of time has implicit meanings which vary from one culture to another. Pennington observed that blacks differ from whites in their concept of the "appropriate" waiting period to call on a new neighbor.[22]

The concept of role is important in the understanding of intercultural communication. It provides insights as to how societies maintain social order and control among their members. Role prescriptions and their concomitant behavioral manifestations vary from culture to culture. For example behaviors that are regarded as masculine or feminine in one culture may be the exact opposite in another culture. Role has been defined as "a collection of patterns of behavior which are thought to constitute a meaningful unit and deemed appropriate to a person occupying a particular status in society; occupying an informally defined position in interpersonal relations, or identified with a particular value in society."[23]

Thought patterning refers to the form of reasoning that prevails in a particular cultural group. It is the means through which man tries to reconcile his perceptual world to his empirical world. One author has suggested that "whereas there may be large differences in the cultural background of people, if their patterns of thinking are compatible, not necessarily similar, communication is facilitated."[24] Differences in reasoning may be the most serious of all obstacles to communication because of the tendency of each participant in a communication event not only to misunderstand but to positively reject as unreasonable and unacceptable the messages and conclusions transmitted by the other. As Pribram has suggested:

> "Mutual understanding and peaceful relations among the peoples of the earth have been impeded not only by the multiplicity of languages but to an even greater degree by differences in patterns of thought-that is by differences in the methods adopted for defining the sources of knowledge, and for organizing coherent thinking...the most striking differences among philosophical doctrines are attributable to deepseated divergencies in the methods of forming fundamental concepts and of defining the functions of Reason-that is, the cognitive power of the human mind and the extent and validity of that power."[25]

Relational orientation has three dimensions. These include man's conceptions of his relationship to other men, his relationship with nature and his relationship to the supernatural.

Man's relationship to man may be viewed in the context of the social organization prevalent in a society. Social organization may be defined as the patterned relationships and interactions of a society. It may be described in terms of nuclear and expanded family systems, of leader-follower relationships or of peer group relationships.

An example of a cultural variance in social organization is manifested in the way by which the concept of "family relations and obligations" is interpreted. If an American technical expert assumes that an autonomous nuclear family is the norm rather than the exception in a Southeast Asian community, he will have a hard time trying to comprehend the intricate web of relationships with obligations to

a vast number of close and distant kin, some of whom may not even be related by blood, and their implications for decision making and cooperative effort.

The way man view's his relationship with nature is very similar to the way he views himself in relation to the supernatural. The relationship may be distinguished by the following axioms: Man is in control of nature; nature is in control of man; man is in harmony with nature.

A prevailing view in the modern West that man has control over nature in the sense that he can manipulate nature to his advantage. Such a view has provided the thrust for industrial development which has continued up to the present time. On the other hand, peoples from traditional societies view nature as all-powerful; they see themselves at the mercy of nature and believe that they must adapt to nature rather than adapt it to their needs. An example of a culture where man is viewed as living in harmony with nature is Japan. Such a belief is expressed in the patterns of arrangement in the home and in their art forms.

The implications of the variable of relational orientation for intercultural communication are far ranging. Differences in the way people perceive themselves in relation to others will be reflected in the choice of language, of the topics of conversation and of the distances that are comfortable for interpersonal interactions. In an intercultural communication context, such differences will be exacerbrated and thus constitute stumbling blocks for successful interactions.

The critical variables of communication sketched above should reflect the differences of contrast cultures. While the list is not exhaustive, it is the belief of this writer that the above components represent the more critical differences in the intercultural communication process.

PEDAGOGICAL APPROACHES

A major goal of intercultural communication education is the attainment of effective intercultural interaction. Some specific objectives are:

1. To create an understanding of a student's own culture.
2. To assist individuals to take on roles different from their own.
3. To identify communication breakdowns which stem from the cross-cultural aspects of an interaction.
4. To define the role of perception on communication in an intercultural setting.
5. To describe the relationship of culture and communication as mutually reciprocal influences.
6. To understand the role of communication in entry behavior activities as a communication skill in contrast with communication principles as an analytical tool for theory building.
7. To develop a communication perspective on intercultural interaction that incorporates:
   a. Knowledge of a variety of ways of developing messages among different cultures.
   b. Knowledge of how information varies in its processing by acoustic and visual modalities within cultures.
   c. Development of an attitude of open-mindedness in intercultural interaction.
   d. Understanding of the basis of acceptance/rejection for communication in different cultures.
   e. Understanding of how roles influence message creation.
   f. Understanding the role of communication in minimizing alienation from a culture.
   g. Knowledge of the problems inherent in the transfer of learning across cultures.

On the assumption that knowledge of cultural differences may lead to improved intercultural communication, various teaching strategies have been devised to impart such knowledge. However, to simply describe cultural differences will not lead to changes in attitudes and behavior. Changes must occur in the individual for him/her to be a successful intercultural communicator.

Listed below are strategies that have been used in the past few years, along with a statement about the effectiveness of each.

1. Information/knowledge based approaches:

The purpose of instruction under this approach is to convey a significant amount of historical, cultural, economic, social, political and psychological information. There is a heavy reliance on the assumption that man is logical and can be influenced by facts. The underlying assumptions are that (a) man is rational and can be influenced by facts,[26] (b) a cognitive understanding of other peoples' customs, beliefs and values is important in intercultural interaction.[27]

Examples of teaching strategies appropriate to this approach are conventional lectures, lecture/discussions, readings, films and other multi-media presentations to transmit information. One of the evaluations of this approach has indicated that lecture/discussions were superior to the lectures alone in producing measured value changes.[28]

2. Area simulation approach:

A focal point of this approach is the creation of a specific environment or situation which is as similar as possible to a contrasting culture. The purpose of this simulation is to give the learner a first hand exposure to how different groups of people live. A major assumption underlying this approach is that the learner will acquire a better understanding of a different culture if she/he has previously explored that culture.

Among some of the programs utilizing this approach are the outbound programs of the Peace Corps and the Experiment in International Living.

3. Group Encounters:

One of the main purposes of this approach is the development of self understanding that will lead to a more flexible attitude towards another culture. Emphasis is on the process of interaction as opposed to experiences occurring independently of the group as a means of building trust and interdependence.

Among some of the teaching strategies are "T-groups," sometimes known as "new culture groups," and encounter groups. These typically have been conducted in a minimally structured monocultural American group situation where members encounter each other face to face without a fixed agenda. It may be noted that the introduction of the dissonance factor has caused some difficulty when this approach has been attempted in multi-cultural groups some of whose members come from cultures in which dissonance is not allowed to enter into interpersonal face to face situations.

4. Communication theory approach:

The main thrust of instruction here is the search for patterned systems of interaction within a given cultural system. Communication models are used to describe the interface of communication variables in various communication situations. Teaching strategies employing this approach are similar to those employed in the information/knowledge based approach.

5. Programmed approach:

This approach utilizes programmed learning material to transmit cultural information. Emphasis is on cognitive learning of the cultural variables affecting interpersonal interactions.

One example of the programmed approach is the "culture assimilator." Specific information about a foreign culture is transmitted to members of another culture. The main objective is to train people to interact in a variety of situations in a specific culture.

Another example is the "contrast American." This employs role-playing situations. The role play is a "cognitive simulation" emphasizing cultural differences in the interactions between Americans and "contrast" Americans. The goal is for the learner to achieve some awareness of himself/herself as a cultural communicator.

6. The interaction approach:

The underlying assumption of this approach is that actual interaction between persons from different cultures is an effective means of increasing understanding and empathy. The application of this approach is found in Intercultural Communication Workshops (ICWs). These are usually held on university campuses or at weekend retreats.

The goal is to increase awareness among participants concerning the part their cultural background plays in influencing their perceptions and their interactions with others. Participants are encouraged to explore their own cultural value orientations and interpersonal behavior in the multicultural context. It is believed that such self examinations will result in greater awareness and understanding of the influence of culture on the participants' thought and behavior patterns.[29]

There has been no systematic research to evaluate the effectiveness of this approach in the achievement of its stated goals. But much criticism has been focused on the styles and the techniques of various facilitators of the ICW.

7. Game Playing:

Games are used to develop understanding and empathy. The games parallel real life situations. A leader/facilitator provides guidance in the playing of a game and also in the discussion which follows. An important aspect of game playing is that almost any issue may be explored in the post-game discussion. Another important aspect is that participants become so engrossed in the game play that they lose many of their inhibitions.

An important stricture is that given the nature of simulations, the procedure for their implementation should be well planned. Instructor quality, behind the scenes administrative work, exhaustive processing and game selection must all be given careful attention. The success of game playing varies greatly in accordance with the expertise of the instructor.

There is a general lack of research concerning the effectiveness of most of the foregoing approaches in the achievement of stated goals. However, this should not deter anyone from employing some of these approaches. It is generally believed that a combination of two or more of them may prove to be very effective. As some authors have emphasized, "Effective training is a matter of design in which a combination of learning experiences, interacting with each other, is carefully articulated so that maximum encouragement of change and maintenance of change are present."[30]

MATERIALS

BASIC TEXTS

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2. International Journal of Intercultural Relations, Dan Landis (ed). Transaction Periodicals Consortium.

3. Journal of Cross-Cultural Psychology, Bellingham: Washington State University.

4. The Bridge: A Journal of Cross-Cultural Affairs. Denver: Center for Research and Education.

5. Topics In Culture Learning, Richard Brislin (ed). Honolulu: Culture Learning Institute, East-West Center.

FILMS

1. Buwana Toshi (115 min.) color, ACI Films Inc., 35 West 45th St., New York, N.Y. 10036. A Japanese volunteer worker who encounters almost impossible difficulties in attempting to build a home in an African setting. He encounters cultural problems resulting in almost a communication breakdown and alienation from the host society.

2. Differences (25 min.) color. A Cinema Associates Productions Film. An American Chippewa Indian, two blacks, a Mexican American and a long-haired bearded white relate their experiences and difficulties in learning to live within the unwritten rules of white, middle-class America. They discuss stereotypes, minority vs majority problems, individual differences, cultural differences, family traditions, cultural heritage, biased history books, the positive value of minority cultures, role playing and reasons why minority cultures play a significant part in American society.

3. Eye of the Storm (27 min.) color. CBS Television special. A moving story about the effects of prejudice in a third grade classroom. It shows how easily people are led to discriminating behaviors and prejudicial attitudes.

4. Faces of Change (series) color. American Universities Field Staff, Hanover, New Hampshire, Universities Field Staff. Films focus on people under a variety of ecological conditions and on their aspirations and beliefs. The five cultural areas are (1) South China Sea island; (2) Costal Taiwan; (3) An Afghan and Steppe; (4) high grassland in Kenya; (5) Andean Bolivia.

5. How to Read a Foreigner (57 min.) black/white videotape. Part I. James Bostain, Foreign Service Institute, Washington, D.C. An "outline on what is needed to try to "read" a foreigner, or to try to figure out what to do with them.

6. In Search of Man (54 min.) color. It surveys mankinds' struggles for survival and identity from primitive man to our modern technological age. It points out how every age and culture has its own religion, art, ceremonies, and dance through which man expresses his beliefs, hopes, anguish and joy. It also shows how man working together can accomplish what man working alone cannot accomplish.

7. Intercultural Communication (56 min.) video-tape. A Cornell University Presentation. Presents general concepts about intercultural communication.

8. "Me" (16 1/2 min., color) "You" (16 1/2 min., color) "They" (16 min., color). Phoenix Production, K.U. The three films trace a young boy's development from self-awareness (me), to exploration of others in his small circle (you), to a broader world view of humanity(they).

9. Inter-face (28 min.) videotape. Public television program on intercultural communication.

10. Non-verbal communication (46 min.) Cornell University Presntation. Presents concepts about non-verbal communication and relates it to intercultural communication.

11. Two Indians: Red Reflections on Life (25 1/2 min.) color. Provided by the Mineola New York Public School System. An in depth documentary study of two North American Indian high school students and their classmates. There is no narration to impose the white man's interpretations and value judgements on the attitudes and values of the Indians.

12. Women in a Changing World (48 min.) color. American Universities Field Staff Films. Women in the highlands of Bolivia, the cities and towns of Afghanistan, in northern Kenya and on the China coast. Women are responding to the psychological and technological impact of modernization. In their own words and actions, they speak to issues of universal concern affecting the lives of women everywhere. Traditional women's roles are being challenged by new opportunities created by modern education, family planning and pressures for economic, social and political equality.

There are other films that may be appropriate for an intercultural communication course. A list of references on visual media on intercultural communication is provided in the Resources Section.

SIMULATION GAMES

1. BAFA BAFA (Available from Simile, La Jolla, CA). This is a game to demonstrate experientially contrasts in cultural norms and roles and the intercultural communication problems which develop when such cultures interact. The game may take 1 1/2 to 3 hours.

2. East-West Simulation. This game attempts to set up two societies: one representative of a Western culture, the other an Eastern culture. The goal is to set for one to negotiate and obtain the national treasure of the other. This game is structured into three phases: (1) role definitions within the society and development of strategies; (2) negotiating period; (3) presentation of the offer from one group to the other. The game may take 1 1/2 to 3 hours.

3. FIRO B (Fundamental Interpersonal Relations Orientation). This exercise is designed to measure an individual's <u>expressed</u> behavior towards others and the behavior he <u>wants</u> from others, from the dimensions of inclusion (entering into associations with others); control and affection. Six scales of behavior are measured by nine questionnaire items each. Each of the items is scored by the individual, indicating the degree to which the items describe himself. This game takes about 1 1/2 to 3 hours to play and to discuss.

4. International Relations Game. This game explores relations between the two neighboring countries of Franistan and Germania, each with different backgrounds, values, levels of economic independence and social composition. By attempting to negotiate on a specific problem, we will see more clearly the necessity to consider the point of view of the other group. The game takes about 2 to 2 1/2 hours to play.

5. Starpower (Available from Simile, La Jolla, CA). This is a game in which a low mobility, three-tiered society is built through the distribution of wealth in the form of chips. At first glance it looks like a poker game without cards; the players trade and bargain for chips, each hoping to gain as many points as he can. After a round of trading, the groups will be given labels - those with most points are the squares, those with the least, triangles, and those in between, circles.

   This is a game in which effective communication is tested as a factor in intercultural communication within the relationships of power potentials and realities. It may take 1 1/2 to 3 hours of playing time.

There are many other games that are appropriate for intercultural classes. A list of sources for information for such games is provided in the Resources Section.

RESOURCES

A. FILMS:

1. Films of A Changing World, Society for International Development, 1346 Connecticut Avenue, N.W., Washington, D.C.

2. Learning Resources Bulletin, Human Resources Training Department, U.S. Naval Amphibious School, Coronado, San Diego, CA.

3. Tricontinental Film Center, Third World Cinema, P.O. Box 4430, Berkeley, CA.

4. B.F.A. Educational Media, 2211 Michigan Avenue, Santa Monica, CA.

5. UNESCO Publications Centre, P.O. Box 433, New York, New York 10016.

6. U.S. Library of Congress, Motion Picture Section, Washington, D.C.

B. SIMULATION GAMES:

1. Family Pastimes, R.R. 4, Perth, Ontario, Canada.

2. People Acting for Change Together (PACT) Wayne County Community College, 162 Madison, Detroit, Michigan.

3. Simile, La Jolla, Calfironia.

C. PUBLISHED GAME MATERIALS:

1. Pfeiffer, J.W., J.E. Jones. A Handbook of Structured Exercises for Human Relations Training. Vol. I, II, III, IV. Iowa City: University Associates Press.

2. Kays, Ellis R. Interact: Communication Activities for Personal Strategies. San Francisco: International Society for General Semantics, 1974.

FOOTNOTES

[1]Huber Ellingsworth. "Conceptualizing Intercultural Communication." Paper presented at the ICA annual convention, Portland, Oregon, 1976, p. 2. Jerrold J. Merchant. "Redefining International and Intercultural Communication." Paper presented at the ICA annual convention, Portland, Oregon, 1976, p. 1.

[2]Nemi Jain. "Frontiers in Communication Curriculum: Intercultural Communication." Paper presented at the SCA annual convention, San Francisco, CA., 1976, p. 1.

[3]Ibid.

[4]Ronald E. Basset, Robert C. Jeffrey. "A Survey Investigation of Trends and Issues in Speech Communication." Association for Communication Administration Bulletin, No. 14 (Oct. 1975), p. 7.

[5]Ibid.

[6]John C. Condon, Fathi Yousef. An Introduction to Intercultural Communication. Indianapolis: Bobbs-Merrill, 1975.

L.S. Harms. Intercultural Communication. New York: Harper and Row, 1973.

K.S. Sitaram, R. Cogdell. Foundations in Intercultural Communication. Columbus, Ohio: Charles Merrill, 1976.

E.C. Stewart. "Outline of Intercultural Communication." Washington, D.C.: "Outline of Intercultural Communication." Washington, D.C.: The BCIU Institute, 1973.

[7]See Condon and Yousef 1975, Harmes, 1973, Sitaram and Cogdell, 1976, and the following:

Gerald Maletzke. "Intercultural and International Communication" in International Communication. edited by H.D. Fischer and J.C. Merrill, New York: Hastings House, 1970.

Prosser, Michael (ed) Intercommunication Among Nations and People. New York: Harper and Row, 1973.

Andrea Rich, Dennis Ogawa. "A Model of Intercultural and Interracial Communication." Paper presented at the annual convention of ICA, April, 1971.

L.S. Samovar, R.E. Porter (eds) Intercultural Communication: A Reader. Belmont, CA: Wadsworth, 1972.

A.G. Smith (ed). Communication and Culture: Readings in the Codes of Human Interaction, New York: Holt, Rinehart and Winston, 1966.

W. Schramm, The Process and Effects of Mass Communication. Urbana, Ill: University of Illinois Press, 1955.

[8]D. Berlo. The Process of Communication, New York: Holt, Rinehart and Winston, 1960.

W.D. Brooks, P. Emmert. Interpersonal Communication, Dubuque, IA: W. C. Brown, 1976.

Dance, F.E.X. (ed) Human Communication Theory, New York: Holt, Rinehart and Winston, 1967.

T.M. Newcomb, "An Approach to the Study of Communication Acts" in A.G. Smith, 1966 (above) pp. 66-79.

R. Ross. Speech Communication: Fundamentals and Practice. New Jersey: Prentice-Hall, 1965.

[9]A.L. Kroeber, C. Kluckhohn. Culture: A Critical Review of Concepts and Definitions. New York: Vintage Books, 1972.

[10]Ibid. p. 308

[11]V. Barnouw. Culture and Personality. Homewood, Ill: Dorsey Press, 1973, p. 6.

[12]James F. Downs. Cultures in Crisis. Beverly Hills, CA: Glencoe Press, 1971, p. 30.

[13]W. Brooks and P. Emmert, Op cit. pp. 147-162.

[14]Ibid., pp. 11-15.

[15]E.C. Stewart. "Definition and Process Observation of Intercultural Communication" in N. Jain, M. Prosser, M. Miller. Intercultural Communication: Proceedings of the Speech Communication Association Summer Conference X, New York: SCA, 1974, p. 24.

[16]Extracted from Hymes, by E.C. Stewart. See Stewart, 1973, p. 8.

[17]E.T. Hall. The Hidden Dimension. Garden City: Anchor Doubleday, 1966, p. 6.

[18]H. Hoijer (ed). Language in Culture: Proceedings of a Conference on the Interrelations of Language and Other Aspects of Culture, Chicago: University of Chicago Press, 1954.

[19]Extracted from readings in Smith (1966), D. Barnlund. Interpersonal Communication: Survey and Studies. Boston: Houghton, Mifflin and Co., 1968; Albert Mehrabian. Silent Messages. Belmont, CA: Wadsworth, 1971.

[20]Otto Klineberg. The Human Dimension in Interpersonal Relations. New York: Holt, Rinehart and Winston, 1964, p. 174.

[21]E.T. Hall, op cit.

[22]Dorthy Pennington. "Temporality Among Black Americans: Implications for Intercultural Communication." Ph.D. dissertation, University of Kansas, 1975.

[23]R.H. Turner, quoted by Rich in Andrea Rich. Interracial Communication. New York: Harper and Row, 1974.

[24]E.C. Stewart. "Dimensions in Cross-Cultural Instruction" paper privately distributed, p. 14.

[25]Pribram, K. quoted by R.T. Porter and L.S. Samovar in Samovar and Porter (1976), p. 16.

[26]Robert Hayles. "Inter-Ethnic and Race Relations Education/Training." Paper presented for discussion at the SIETAR annual conference, Chicago, 1977.

[27]Wm. B. Gundykunst, M.R. Hammer, P.L. Wiseman. "An Analysis of an Integrated Approach to Cross-Cultural Training." International Journal of Intercultural Relations, Vol. 1, No. 2, Summer, 1977, pp. 99-110.

[28]Hayles, op cit., p. 8.

[29]Gundykunst, op cit., p. 102.

[30]Richard Brislin, The Content and Evaluation of Cross Cultural Training Programs, Arlington, VA: Institute for Defense Analysis, 1970, p. 55.